

An Essay  
on  
Progressive Medicine.

Respectfully Submitted

To the Faculty of the

Homopathic Medical College

of Pennsylvania.

on the

Twenty Fourth day of January

one thousand eight hundred & fifty three.

by  
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of Ohio.

Before the prevailing practice of Medicine  
"Allopathy" can be done away with, and the  
System of cure founded on the immutable Law  
"Similia Similibus Curantur" uniformly intro-  
duced which is at variance with established  
usages in direct antagonism with the gener-  
al habits, customs, education, and prejudices  
of the people, in utter contempt of the teach-  
ings and practices of great and venerable  
names, and opposed to the pride, interest,  
reputation, and even conscientious convictions  
of a learned, honorable, and influential  
profession the intelligent portion of the  
community will demand reasons the most  
profound or evidence the most conclusive,  
while the illiterate will require an accumula-  
tion of facts and evidence absolutely over-  
whelming. The philosophy of life and

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health, the laws of the human organism,  
and its relations to the law of cure, as discovered  
by Hahnemann, have been in my judgment  
already sufficiently demonstrated to  
satisfy the intellectual minds of the former  
class, and their applications to the preser-  
vation of health and cure of disease  
amply demonstrated by actual ex-  
perience for the exercise of the faith of the  
latter class.

The increase and multiplication of  
population, the varied and different  
pursuits and arts, the modes and habits  
of life and all the numerous and varied  
forms of action and manifestations of human  
effort and power, of human thought and  
hope, the passions, the desires, the taste,  
the form of government, the system of moral,

indeed, all that man is, has been, or can be, must be looked to, by those who assume to discover and search after the secrets of preserving human life and health. Thus, it may be assumed, and is demonstrated, that, whatever affects the physical condition of man, whether of a physical or moral nature, if continued, produces a constitutional modification of the system, and requires a like modification and progress in the science of medicine. The science of medicine must then grow with man's growth, and expand with man's expansion, and progress with progression; and never become perfect, until man himself becomes perfect, in knowledge and obedience to the laws of nature, and assumes his true and exact

position to the relations which he holds to all things else. True progress can only be made in the science of medicine, by close and constant study, and comprehension of the Laws of nature.

To guide and direct the progress of medicine is, Study Nature, Study man, Study human development, acquaint ourselves with the Laws, and effects of progress. There are difficulties, however, which stand in the way of true progress, which it were well to observe.

The great Law of nature is "infinite dissimilarity in similarity." No two human faces are alike, no two human constitutions are alike, no two leaves of the tree are alike. And yet they are all alike. Generality is overlooked in generality, and the individual

peculiarity is too often wholly overlooked. The disease of the individual, is often found, in the individual peculiarity. To find general principles, which will control the individual peculiarity, is difficult if not impossible; and perhaps, it can never be done. And must be left to particular determination in each case, and can only be reached by a modification, and combination of general principles, to suit the individual difference. But if this be so, let that be regarded in the general law. And we have made just so much advance. The most common, and indeed the ordinary and general notion of medical effort, is directed and regarded to be confined to the physical system, to be operated upon by physical means.

it is not only A common notion entertained  
among men generally, but exists, and is  
entertained among men claiming to be  
skilled in the medical science, that disease  
is the result of physical cause, and must  
be wholly controlled by physical means.

The notion is defective in this, that  
it only embraces the one half of the man,  
and that part of him too, which least  
of all makes him A man, and which  
at least, is the mere material instrument  
of the soul. Man is A composite being,  
made up of body and soul. The soul  
appears to be the principle of vitality, as  
human life cannot continue <sup>without</sup> it; the health  
and manifestations of both, appears to, and  
does depend upon the health of each.  
If the body is defective or diseased,

The manifestations of the mind are also defective and diseased. Strong affections or passions of the mind and soul, operate upon and affect the body. Proceed so powerfull, no passions and actions of the mind, operate upon the body, as not only to obstruct its functions, and produce unhealthy action, but oftentimes destroy it altogether, and produce death.

Everything which proceeds from man, or acts upon man, affects him, and this embraces all the relations which man holds to all things.

The system of Medicine, then cannot be condemned as useless because imperfect because as yet no science is perfect. But in another sense from this general imperfection which attaches to the science of Medicine, in common with all other departments

of Science, it has been confined to too narrow limits. Good matters have been excluded, or disregarded, or passed too lightly over, which come directly within the object and study of Medicine.

Those who regard the Science of Medicine, as simply confined to those physical means which produce physical results upon the body, forget or disregard the influences which the mind, the passions and feelings exert upon the vital system. Let the imagination, with firm belief on the part of a man, that he was bleeding to death, has produced the same result, as the lancet with the same symptoms, although not a drop of blood was lost.

The imagination then, may produce, and will produce, precisely the same

effect as the Sunet, if properly applied to. True these things have been known; but I insist, that in the practice of Medicine, and the Science itself, this great fact occupies too low a place. But it must be admitted, that physical means being the most apparent, and the symptoms of disease being manifested in physical results; the influence which mind produces as a cause or cure of disease in a thousand of its manifestations, is either wholly overlooked, or too slightly regarded. Hence, I have insisted, that the System of Medicine should be as wide as man; and that the mind, and passions and affections, should receive more attention in the action which they produce, upon the nervous and vital.

System, and consequently, upon the whole animal functions. But this will more fully manifest itself, in looking at the other causes of the imperfection in the System of Medicine; which is, that the Science of Medicine is and must in the very nature of things, be progressive. I am not contending, that there is nothing fixed or certain in the Science of Medicine. But that the Administration of remedies in accordance with the great Law of cure "Similia Similibus" should be constantly perfected. The Law being fixed, it remains now, to perfect the Administration of remedies in harmony with the Law.

To settle the question, whether the Science of Medicine must be progressive, requires but a short process of reasoning.

Medicine is the cure of disease; hence the Science of Medicine must follow disease, in whatever form it may assume, or whatever new disease may spring up. Now it is a fact, that no intelligent man will deny, but all admit, that new diseases do arise, and old ones assume new forms and types requiring entirely new and different modes of treatment. This arises from a peculiar condition of the body, or from strange and subtle influences. Hence the Science of Medicine must progress to keep pace with disease. But I choose to place this upon another ground, which will disclose the cause to some extent, of this change and modification of disease. I wish to show, that it springs from laws within our own nature, and results from their

Development of man. It is true, that changes may be produced in the physical world, resulting from changes too remote and subtle to be discovered, and which perhaps, can never be ascertained, which will produce entirely new disease. Who can tell what unseen influences, such as magnetic electricity or attraction, may not operate upon our earth, and its elements from planets lying beyond the range of telescopic observation. It is a question too, whether there are not numerous agents, for which we know, powerfull and effective, directly around us, too subtle to be detected by the senses, and too delicate to be indicated by any instrument, which the ingenuity of man has, or perhaps can devise, or bring by any possible means to the observation.

of the senses. Laying aside all such inquiry as this; although the fearfull and strange maladies, which have often scourged humanity, and swept the earth with the wing of death, and eluded all discovery of the causes, induce us to believe, that such influences do exist. And we have within our reach a fruitfull source of inquiry based upon principles and facts, which may be clearly discerned and demonstrated, that disease keeps pace with the progress of the race.

This may be illustrated and demonstrated in the very nature and structure of man himself.

The proposition for the progress of the science of Medicine, is limited to the changes and principles which operate and effect change in man himself, who is the object, and upon whom,

the whole Science of Medicine is directed.  
 The Science of Medicine must partake of the  
 defects and ignorances of all other branches of  
 Science. And consequently must progress with  
 the general advance, and growth of all Sciences.  
 And as the qualities, and virtues, of every  
 variety of matter, of whatever form and organization,  
 are more fully developed and understood, their  
 effects upon human system will be better  
 comprehended, and in this way remedial age-  
 nts undoubtedly will be better understood,  
 old remedies will come to be better understood,  
 and different combinations, and different  
 applications, will be discovered, and their  
 true symptoms obtained on the healthy  
 organism. The cause and diagnosis of  
 disease will also be more accurately traced,  
 and be more thoroughly understood and

appreciated. But such improvements although certain to take place, confines the progress of Medicine to the multiplication of Remedies and their skillfull application; slender & fuller knowledge of the virtue of various remedies, and the discovery of new ones.

Directed by a more accurate knowledge of symptoms and disease, in this respect the Science of Medicine must progress. But the progression in the science of which I design to call more particular attention, results from those changes which are operating upon man himself, and produced by moral causes, such as "Civilization, Government, Religion, and the whole train of developments, attending upon progressive and cultivated society."

I have before stated, that man is a compound of soul and body; that they

resulting in irritability of the mind  
exert a direct, as well as mutual and  
relative action upon each other. The  
brain and nervous system are the instruments  
of the soul, the seat of thought and sensation.  
Whatever acts upon the brain, or nervous system,  
to develop, modify, or affect it, must and  
does act, upon the whole man. If the  
physical system, in any department of it,  
undergoes change or modification, so that,  
and in that mode, it affects disease or  
health, and must in the same way affect  
medical inquiry.

On the early condition of mankind,  
when man's wants were few, and their  
mode of life simple, disease was few  
and simple, and generally of an inflammatory  
and violent character. Those ten thousand  
affections and complications of disease

resulting from irritability of the nervous system, which awaits upon a more refined and artificial state of society were unknown.

A science of medicine which would be suited to a rude and uncultivated condition of mankind, would be ineffectual and unsuited to a greater state of advancement.

My theory then is. That every new development of mind, feeling, and sympathy, or taste; that every form, change, or modification of religion, that every science, art, or pursuit, that every mode of life, that every habit or indulgence, effects, modifies or changes disease, and gives rise to new and different diseases; hence to the same extent and <sup>in</sup> the same way, affects the practice of medicine.